1: Ray E-5 (1928-38) 1939 Plateau

made of poles covered with bark or with fir-branches. Others, those belonging to the richer people, had conical tents made of skins or mats put over them. Poles were also erected at many graves, and on these were suspended many of the articles belonging to the dead person. The poles always had the bark peeled off, and were painted. . . . On many graves, particularly in the country near Lytton, the canoe of the deceased was placed bottom side up. On some graves were wooden figures almost life size, carved as nearly as possible in the likeness of the deceased person, whether man or woman. The Indians say that a long time ago grave figures were not used by the Upper Thompsons, and that this custom was borrowed from the lower division,[114]

which in turn, it may be added, received it from the people of the lower Fraser River. The Shuswap use shelters similar to those described, but do not place canoes or carved posts on graves. The Upper Lillooet build a framework of four poles from which are suspended the belongings of the deceased.

In general very little attention is given to lining the grave, although poles or bark may sometimes be used for the purpose. Of the Flathead, however, Turney-High writes,

> They say the oldest method was to prepare a floor of flat stone slabs when these could be had. A wall of such stones was then built up higher than the depth of the corpse. A houselike structure was then prepared to protect his head and feet. Saplings were laid over this stone structure and a parfleche stretched over them before the grave was filled in.[115]

Alternative, simpler methods are also described.

The grave is prepared for flexed or extended burial according to usage. In the north central Plateau (Lillooet, Shuswap, Upper Thompson, Southern Okanogan, Sanpoil, Kalispel, and Coeur d'Alêne) the body is invariably flexed but in all other parts of the area the extended position is found.

Although cremation is the universal practice of the Carrier, and perhaps the Sekani, Morice interprets it as a recent importation from the Coast. The original custom of the Athabascans, he asserts,

> seems to have been to enclose the bodies within rough cratings made of small logs crossed at the ends, which were raised from three to seven feet above the ground on stout poles or posts, much after the manner of the scaffoldings whereon they cache their provisions and other household impedimenta. . . .

[114] Teit, *Thompson Indians*, p. 329.
[115] Turney-High, *Flathead Indians*, p. 142.

5: Bancroft H-4 (no date) 1883 Plateau

together for matting. Rude bowls and spoons are sometimes dug out of horn or wood, but the fingers, with pieces of bark and small mats are the ordinary table furniture. Skins are dressed by spreading, scraping off the flesh, and for some purposes the hair, with a sharp piece of bone, stone, or iron attached to a short handle, and used like an adze. The skin is then smeared with the animal's brains, and rubbed or pounded by a very tedious process till it becomes soft and white, some hides being previously smoked and bleached with white clay.[171]

On the lower Columbia the Wascos, Kliketats, Walla Wallas, and other tribes use dug-out boats like those of the coast, except that little skill or labor is expended on their construction or ornamentation; the only requisite being supporting capacity, as is natural in a country where canoes play but a small part in the work of procuring food. Farther in the interior the mountain tribes of the Sahaptin family, as the Cayuses and Nez Percés, make no boats, but use rude rafts or purchase an occasional canoe from their neighbors, for the rare cases when it becomes necessary to transport property across an unfordable stream. The Flatheads sew up their lodge-skins into a temporary boat for the same purpose. On the Fraser the Nootka dug-out is in use. But on the northern lakes and rivers of the interior, the Pend d'Oreille, Flatbow, Arrow, and Okanagan, northward to the Ta-

[171] White marl clay used to cleanse skin robes, by making it into a paste, rubbing it on the hide and leaving it to dry, after which it is rubbed off. Saddles usually sit uneasily on the horse's back. *Parker's Explor. Tour*, pp. 106, 232–4. 'Mallet of stone curiously carved' among the Sokulks. Near the Cascades was seen a ladder resembling those used by the whites. The Pishquitpaws used 'a saddle or pad of dressed skin, stuffed with goats' hair.' *Lewis and Clarke's Trav.*, pp. 353, 370, 375, 528. On the Fraser a rough kind of isinglass was at one time prepared and traded to the Hudson Bay Company. *Lord's Nat.*, vol. i., p. 177. 'The Sahaptins still make a kind of vase of lava, somewhat in the shape of a crucible, but very wide; they use it as a mortar for pounding the grain, of which they make cakes.' *Domenech's Deserts*, vol. ii., pp. 64, 243. (Undoubtedly an error.) Pend d'Oreilles; 'les femmes .....font des nattes de joncs, des paniers, et des chapeaux sans bords.' *De Smet, Voy.*, p. 199. 'Nearly all (the Shushwaps) use the Spanish wooden saddle, which they make with much skill.' *Mayne's B. C.*, pp. 301–2. 'The saddles for women differ in form, being furnished with the antlers of a deer, so as to resemble the high pommelled saddle of the Mexican ladies.' *Franchère's Nar.*, pp. 269–70; *Palmer's Jour.*, p. 129; *Irving's Astoria*, p. 317, 365; *Cox's Adven.*, vol. i., pp. 148–9.